

AMERICAN CONSULAR SERVICE

Seoul, Chosen, February 8, 1919.

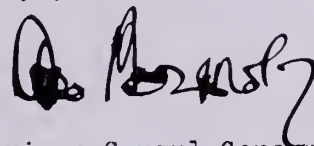
The Reverend S. A. Moffett, D. D.,

Pyeng Yang, Chosen.

Sir:

I take pleasure in enclosing your passport, No. 22080, issued by the Department of State on December 3, 1918. Upon its receipt you will be good enough to attach your signature at the place indicated on its face.

Very respectfully yours,

A handwritten signature in dark ink, appearing to read "A. B. [unclear]", is written over a circular embossed seal.

American Consul General.

Enclosure:

Passport as stated.

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Pyeong Yang, Korea.
Feb. 11, 1919.

Dear Mrs. Pond,

The stamps which you sent in answer to my second letter arrived sometime ago. Please excuse me for not answering and thanking you for your trouble before this. Thankyou ever so much for the stamps.

Last Sunday we had the pleasure of hearing a minister who had been with the American soldiers in France for a year and a half and also in Siberia for three months. He was on his way to America when father met him on the train and persuaded him to stop here over Sunday. He was in the entertainment branch of the Y. M. C. A and had been singing, being a trained singer, and telling funny stories to the boys when they came back from the trenches. He says he usually managed to get in a hymn and a prayer at the end of the service because they were not allowed

to hold religious services. He put as much
gospel as he could into his prayers.

from James W. H. T.
Pyongyang, Korea

Wai Si #12
Corken 20

Cooperating Missions

Australian Presbyterian
Presbyterian, North
Presbyterian, South

Pyeng Yang Union Christian College

Pyeng Yang, Chosen (Korea)

FILING DEPT.

0100 324100

SECRETARIES

Feb. 19, 1929

Dear Dr. Brown:

21

The fact that you have written me again in this confidential way rather encourages me to write you again quite freely as of you on the question of vital import to the successful prosecution of the work in Korea and I hope to get time for it soon. I greatly fear that we may come to a disastrous situation here in Korea unless something is done to better support our Educational institutions (I am not speaking of colleges) and unless we can have some more Evangelistic workers. I feel that the Board does not know the real conditions here and that the College question has been allowed to be overshadowed every thing else that other problems are not receiving the attention they deserve. I hope to write you soon.

Sincerely Samuel A. Moffett.

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2/7/15

Dear Moffatt:

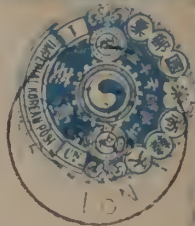
Recd check.

Mrs. M. will write about
that. K.R. T.S. ex. com met
& did nothing about
the editing com. the Board
~~met~~. It is a dead letter
to them apparently. Before
the March meeting you &
some others had better
write Brewster about it.
I fear ~~work~~^{work} will not be pushed
as fast as it might. Every
thing seems left in C.C.V.'s
hands as usual. But seems
blissfully ignorant - of where
books are to be printed or so.
Three were ordered printed as:
no report was presented audited.

Yours - J.S.M.
(F.S. Miller)



Mr. N. N. N.

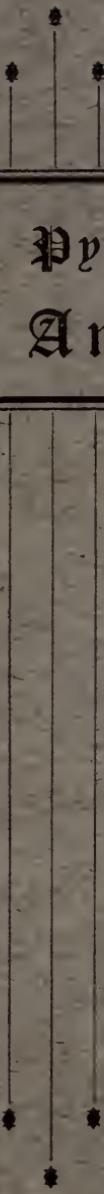


Rev. Samoffte, S.D.

Pyeong Yang,
Korea.



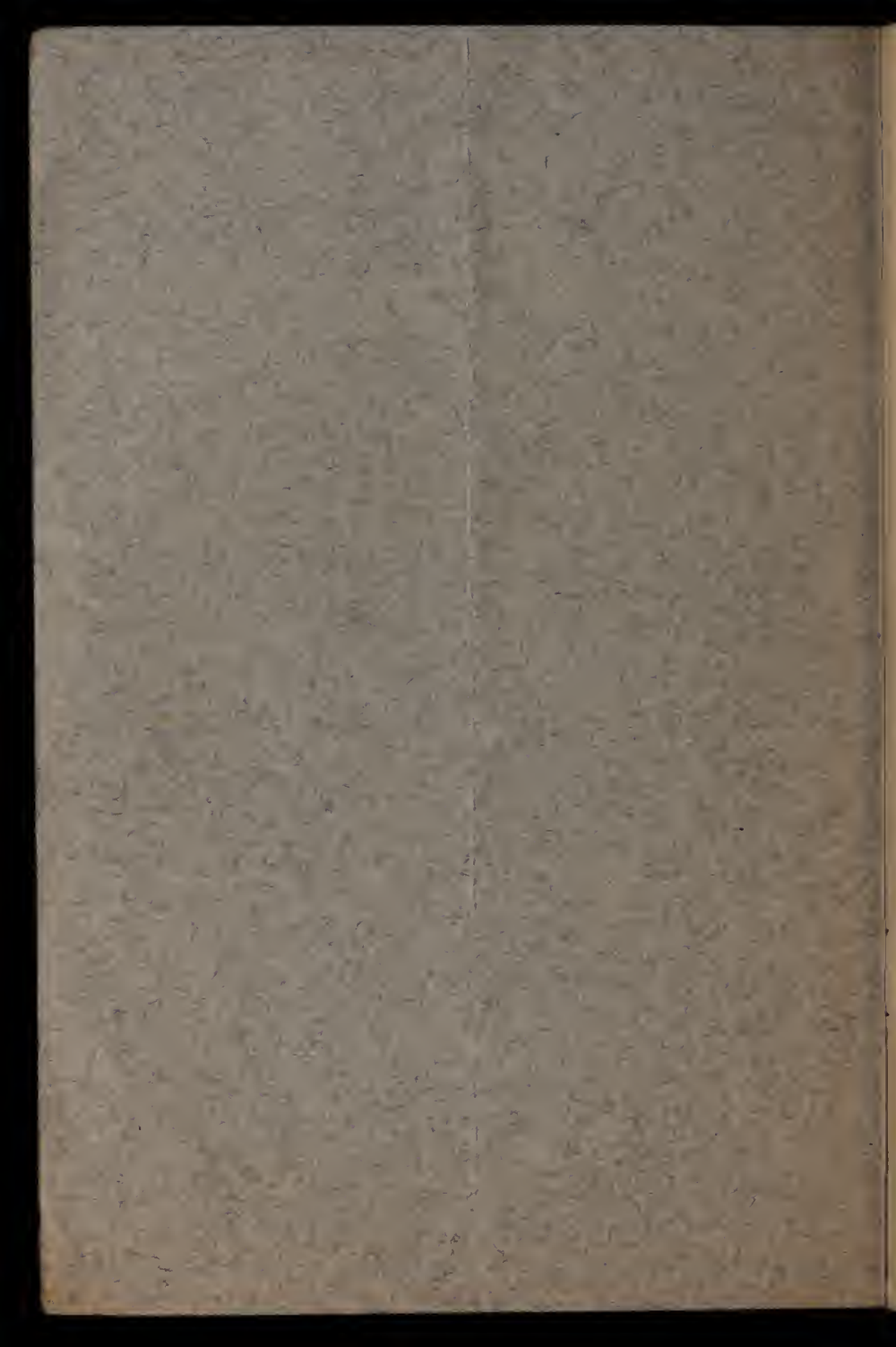
書 葉 通 郵



Pyeng Pang Station
Annual Report

1918-1919

Pyeng Pang, Chosen (Korea)



REPORT OF PYENG YANG STATION

for the year 1918-19.

Korea, for the past few months, has been passing through a period of political unrest in connection with the Independence Uprising. Conditions have been quite abnormal throughout the country and naturally conditions in the Church have been equally so. In making this report, we would emphasize the fact that the outstanding feature of the year's work is the relation of the Church to this independence movement. It would be out of place to enter into a discussion here of the political questions involved, but at the same time it is well nigh impossible to ignore them, since they are so nearly related to the treatment which the Church has been receiving of late. We shall proceed, therefore, after giving a brief resume of the work of the Station up to March 1st, to present a fuller statement of the relation of the Church to this Independence Uprising.

I. Work of the Station Previous to March 1st, 1919.

The personnel of the Station has changed very materially during the year. In July 1918, Dr. W. N. Blair and family and Miss Olivette Swallen left for America. Dr. W. M. Baird, Rev. and Mrs. J. G. Holdcroft, Rev. and Mrs. E. M. Mowry and family and Mrs. C. F. Bernheisel and daughter Helen were welcomed back to the Station after their furloughs in America. Especially were the Station delighted to welcome Miss A. M. Butts back after an absence of five years. Mrs. J. C. Thomas, as Matron of the Foreign School Dormitory, Miss M. G. English as teacher in the School for Foreign Children, Miss Gertrude Swallen as Superintendent of the Self-Help Department in the Union Women's Academy and Mrs. Baird who has come to assist Dr. Baird in his work, were also gladly welcomed as new workers in the Station. On the other hand words can not express the deep regret the Station feels in the permanent loss from its force of Rev. A. G. Wetbon and family who left June 17th for America. In view of their long experience on the field and of the urgent needs of the Station for well qualified

workers, their loss at this time is most keenly felt. Our prayer is that under the blessing of the Spirit of God they may soon be led to resume their work in Korea. The resignation of Rev. W. E. Smith from the Mission, too, leaves another vacancy in our already greatly overburdened force. It is essential to the good of the work that the Mission this year give earnest consideration to this emergency, especially in view of the double loss which the Station has now sustained.

Until March 1st the work of the Station moved along smoothly. The Union Women's Academy with 125 girls, the Boys' Academy with about 250 boys and the Union Christian College with 65 men all had maintained the usual standards of academic work and had at the same time carried on many forms of religious work and social service in the city and nearby country territory.

2 The Men's Bible Institute gave 99 bright young men six weeks of intensive Bible Study during the winter. This was followed by the Men's Bible Class, the "Big Class" with an attendance of over 1000. Men's Bible Classes in the country had been as numerous and about as well attended as usual. The Correspondence Bible Course with its 1200 members scattered in all parts of Korea continued its good work under the direction of Dr. Swallen. The missionaries had visited their country churches during the fall and winter and reported that on the whole they had never been in better condition though many individual exceptions to this rule could be noted. Dr. Baird, since his return last Nov. had been able to gather a number of competent workers to assist him in the translation of much needed religious literature for the rapidly expanding Korean Church.

The Independence Uprising on March 1st made impossible the running of the Theological Seminary which was scheduled to open on the 5th. And it also practically compelled us to keep the College and two Academies closed for the spring term, though each of these opened and carried on class room work for short periods of time. Medical work, too, has not been carried on directly by the Station as its physician has not been in residence, but we have cooperated with the Methodist Mission in the Hall Memorial Hospital where we hope to carry on union medical work as soon as our physician, Dr. Bigger, is released from Kangkei for the work here.

The usual program of women's work was carried out up to the time of the regular class for country women, which occurred at the beginning of the Independence Uprising. This outbreak prevented the opening of the Women's Bible Institute. At the two fall classes, 380 women studied for the whole time with much interest and enthusiasm. All reports for the country classes have not been received but those available show a total of 210 classes for women with a total attendance of 4671 women and children. The influenza epidemic in the fall and winter brought sorrow and separation into the homes of many of our women, which was followed by terror and desolation, the sad consequences of the Declaration of Independence. The faces of the women reveal strong faith and courage amidst the awful stress and strain and we cannot but be proud of the fine attendance at the churches of the women and girls whose attendance did much to prevent what would otherwise have been a panic.

In most respects the Church has been making progress and has shown a healthy growth in spiritual power. There have been some weaknesses manifest, however. The growing economic pressure which has made life more strenuous than it formerly was, and the many new attractions which the world has been able to offer the people have made it increasingly difficult for the people to maintain the former high standards of Bible Study and spirituality. This has been noticeable in some degree in the Bible class system which has from the first been one of the sources of strength in the Church. Prayer, too, has not been so prominent a characteristic of the Christian life. Despite this and other weaknesses which could be mentioned, it is a matter for gratulation that even during the storm of the persecution which the Church has had to undergo in connection with the Uprising, the attendance has been so well maintained where it was permitted the people to meet at all, and that in many places there have been new catechumens coming into the Church.

The Church has been called upon to suffer very seriously on account of the Uprising, for it has been persecuted from the very first because it was charged with being implicated in and largely responsible for the movement. As a result of this tragedy, a score of Christians have been killed, while hundreds have been arrested and hundreds more compelled to flee for safety, and are now in hiding, and all this due in no small degree to the

fact that they were Christians. And the rank and file of the Church have been brow-beaten and persecuted until great numbers are almost afraid often to appear in the open lest they be again subjected to indignities and persecution. The relation of the Church to this Uprising will now occupy our attention for a short time.

II. Independence Movement and Its Relation to the Church.

The thinking world has already become acquainted with the main features of the Korean Independence Uprising, a passive resistance of the Korean people against their Japanese rulers, met by a stern policy of brutality and force. It is with the present and future effects of the movement upon the work of the Christian Church that we as missionaries are principally concerned. The political aspects of the question are indeed important and this importance creates a temptation to all neutrals to overstep the bounds of neutrality and to take sides on the main issue. In fact from the first day of the demonstrations until the present moment the missionaries have been severely criticised on the ground that they had taken sides against the Government and were actively instigating and assisting the agitators. That this was not the case goes without saying. But it finally culminated in the arrest of one of our number, Mr. Mowry, on the charge of having harbored criminals in his house, for whom the police were searching. These so-called criminals were students for whom no warrants had been issued by the police and whose guilt had not been ascertained by any judicial process. In the Local Court and again in the Court of Appeals Mr. Mowry was held to be guilty on this charge. His case is now before the Supreme Court for final decision. The foundation for the case was so slight and its character so superficial as to make it dangerous for a foreigner to be on terms of intimacy with any Korean. Mr. Mowry had always entertained his Korean friends in his home and during the progress of the demonstrations had continued to do so, entertaining several of his favorite students for a few days each, but in no case had he attempted to conceal them from the police. If, therefore, he is convicted on this charge, then it becomes dangerous for any foreigner to treat a Korean as he would one of his own people or a Japanese. A statement of the case in this way shows how preposterous is the charge against him.

The missionaries in Pyengyang take this opportunity to deny any complicity in the Independence Uprising; they deny knowledge of its leaders, plans or methods except as such information appears in the newspapers. But living in the midst of brutalities and atrocities of the most revolting character, of which they have been personal witnesses for months, they cannot pass these things by in silence. Punishment for violation of law is one thing; brutality is another. Offenders against the law should be punished according to law; but the officers of the law should not themselves be greater offenders against that law than are the ones whom they are attempting to bring to justice. Neutrals have no right to take sides on the question of legal processes of law. But they have a right and a duty to humanity to protest with all the vehemence of their natures against brutalities committed against innocent and unarmed men, women, and children by uncontrolled soldiers, gendarmes, police, firemen, hired thugs and Japanese civilians. The missionaries in Pyengyang have not instigated the Uprising. They have not assisted it. They have simply protested in the name of humanity against brutalities of which they have been personal witnesses. Such action can in no sense be held as unneutral.

Before considering the general effects of the Uprising upon the work of the Church, let us first note a few typical examples of what has been done. These must be typical rather than exhaustive. In Pyengyang City four out of five pastors in charge of churches were arrested and committed for trial, one of these men Kil Moksa, famous as the blind pastor, being a signer of the Declaration of Independence and one, Rev. Kim Sundoo, Moderator of the Korean General Assembly last year. The remaining pastor was also arrested but released after examination. One helper has been arrested, another forced to flee for safety, 13 elders have been arrested and three held for trial, and many of the members of the churches arrested too. The Police Department sent out an order to arrest every student in the Union Christian College and the Boys' Academy whether guilty of any offense or not. Bibles and hymn books were seized and destroyed in many cases. One man was arrested for praying publicly for "those who are in the undesirable place" that is the prison. Five innocent theological students who had just arrived in the city were seized on March 4th, taken to the police station where they were given 29 blows each for disturb-

ing the peace, without having been given any opportunity to establish their innocence. A Christian boy who for years, has been doing our cobbling, was arrested for helping to distribute independence announcements and tortured in the city jail for days, being beaten, kicked, burned and branded, and almost done to death. As a result he became a physical wreck and was sent to the Government Charity Hospital where he remained for three weeks, and was then released on bail because they thought he would die. Just a few days ago a Christian was released from the Pyengyang prison on bail,—no, he was literally carried out on a stretcher to the gate and dumped on the ground and left there, too weak to walk. For he too was scheduled to pass away soon. And the forecast proved all too true for he died two days later. His relatives for nearly three weeks before this time had offered any amount of bail in order to effect his release because of his prolonged illness but the authorities would not grant the request.

In the country conditions are infinitely worse. Nineteen church buildings are known to have been badly damaged by police, gendarmes and soldiers. Fire was set to one of them at Kyumipo by the Japanese fire brigade but it failed to burn. Windows, doors, lamps, stoves, benches, pulpits, Bibles and Church records were destroyed in these churches. At Kandong, the soldiers took all the furniture out of the church to be used in their barracks, which by the way was the church building of the Chuntokyo (Heavenly Path Religion). Permission to use any of the property was neither asked nor received. At Pupaik, the Chief of the Gendarmes ordered the non-Christian villagers to drive out all the Christians from the village. If they failed to do so he threatened to have the soldiers come and "shoot up the town." In Changchun, the day on which the Government officially required the people to "clean up" their houses and premises was set for Sunday, although the the police knew that this would work hardship on the Christians of whom there were many in this district. To meet the spirit of the order, they cleaned their premises thoroughly on Saturday, hoping that this would be accepted by the police in the right spirit and then prepared to gather on Sunday as usual. But as two of the officers of the church were going to the church building on Sunday morning, they were seized by the police taken in the church and there severely beaten. The police then, demanding the church

roll, visited all the homes of the Christians beating men, women and children in all but five of these houses. One Bible woman tells how she was arrested in a distant country district and ordered to stop preaching. She replied, "I cannot stop. God has sent me to preach and I must obey Him." The Chief of Police laughed at her and replied, "You lie. God did not send you. Those foreign missionaries in Pyengyang sent you. And even though God did send you, we shall punish even God Himself." The treatment which the Christian women and school girls have received is so horrible that we refrain from writing it. They are living in daily terror of their lives and honor. In addition to this in some places churches are ordered closed. People are told to stop reading their Bibles, to stop preaching and to stop following after the foreign missionaries who are deceiving them.

It must not be thought from what has been said thus far that the Christians alone were involved in this movement or that they alone suffered. Non-Christians, too, suffered in great numbers often as much as the Christians, but on the average much less than the Christians. As we are concerned with the latter only in this report we say nothing more regarding the others.

The above are the kinds of things against which we as missionaries are protesting. We cannot see such things done and keep silence. It would be servile to do so. The destruction of the Church seems aimed at despite all the official assurances to the contrary. The church is charged with complicity in the Uprising and with being the chief leader in it. That many Christians have joined in this agitation is another matter, and one we do not admit.

Certain charges have been made repeatedly against the missionaries and Church. First, the missionaries have been charged with being political propagandists, being in Korea for no purpose other than to weaken Japanese authority and at the same time to gain such pecuniary benefits as they can. These charges have been officially denied by the Government but the semi-official newspapers continue to print them. The lives of foreigners have been endangered, therefore, not because of infuriated Korean mobs, as some reports have frequently asserted, but because of Japanese who were incensed against them through false and vicious reports.

Second, the Church has been charged with being the main power behind the movement. No distinction has been made between the individual Christians who have joined the demonstrators and the Church as an official body. The Church has in no way whatever had a part in the movement. It has kept distinctly out of the affair. Nevertheless many of the leaders of the Church have, as individuals, decided to join the movement. But this is quite a different matter from the Church's deciding to do so as an official body. Whether these individuals did wrongly or not is a question which each one of them must decide according to his own conscience. The Church as a Church is innocent.

To sum up what has been committed against the Church in the Pyengyang territory by the police, gendarmes and soldiers, in line with the statements made above, we give the following :-

1. They have arrested many of the leaders of the churches, including pastors, helpers, and school teachers. Many of the rest have fled for safety, for the Church leaders seem to have been singled out for punishment and persecution regardless of guilt or innocence.

2. They have seriously damaged 19 church buildings and broken the bells in others.

3. They have expropriated the property of at least one Church for other purposes without asking for or receiving permission to use the same.

4. 26 churches have been forced to close for periods up to three months and more.

5. Many church schools have been forced to close in both city and country, because of the arrest of teachers, for periods up to three months and more.

6. Helpers, pastors and Bible women have been ordered to stop preaching in many places.

7. Christian literature has been seized and destroyed in many places.

8. The police have ordered the non-Christians to drive the Christians out of their homes in several places.

9. All the students in the Union Christian College and the Boys' Academy in Pyengyang were ordered arrested by the Chief of Police whether guilty of any offense or not.

10. Christians have been discriminated against in many ways of which the following are typical.

a. In the special severity shown Christians in connection with the spring "clean up".

b. In the frequency and severity of beatings administered by police in the performance of their official duties.

c. In the special effort to arrest and punish the leaders of the churches on the ground that they were *per se* leaders, too, in the independence movement.

11. Christian women in the country have been terrorized by police, gendarmes and soldiers.

12. The pastor of the Congregational Church for Koreans, (under Japanese Control), Mr. Takahashi has visited certain of our churches and, assisted by police, has forced Christians to gather and listen to addresses intended to alienate them from the missionaries and their present church connection, and attempted to proselyte for his church. This was done with the knowledge and assistance of petty government officials.

In view of all these facts, what has been the effect upon the Church? It is almost too soon to make reply. But the following seem to be reasonably settled facts:

3 1. Though the Church is suffering terribly now, this will result in renewed power later, we believe. A few of the weaker members have dropped by the wayside being too weak to endure the persecution. But the others are being refined by the fire of persecution for better service. The church will not be destroyed. It has proved its stability, and it has proved at the same time a larger principle. Christianity does not denationalize even an Oriental nation. It gives the kind of vitality which all rulers should foster and welcome.

2. Christians have been led to renewed earnestness in prayer and Bible Study and their faith has been wonderfully deepened.

3. The position of the missionaries in the church has been strengthened. In certain quarters influences have been at work to alienate the Christians from the missionaries. Today, while they are afraid to come in any large numbers to the missionaries, they realize that the missionaries most sympathetically bear the suffering and persecuted Church in their hearts and the bond of fellowship has been growing stronger.

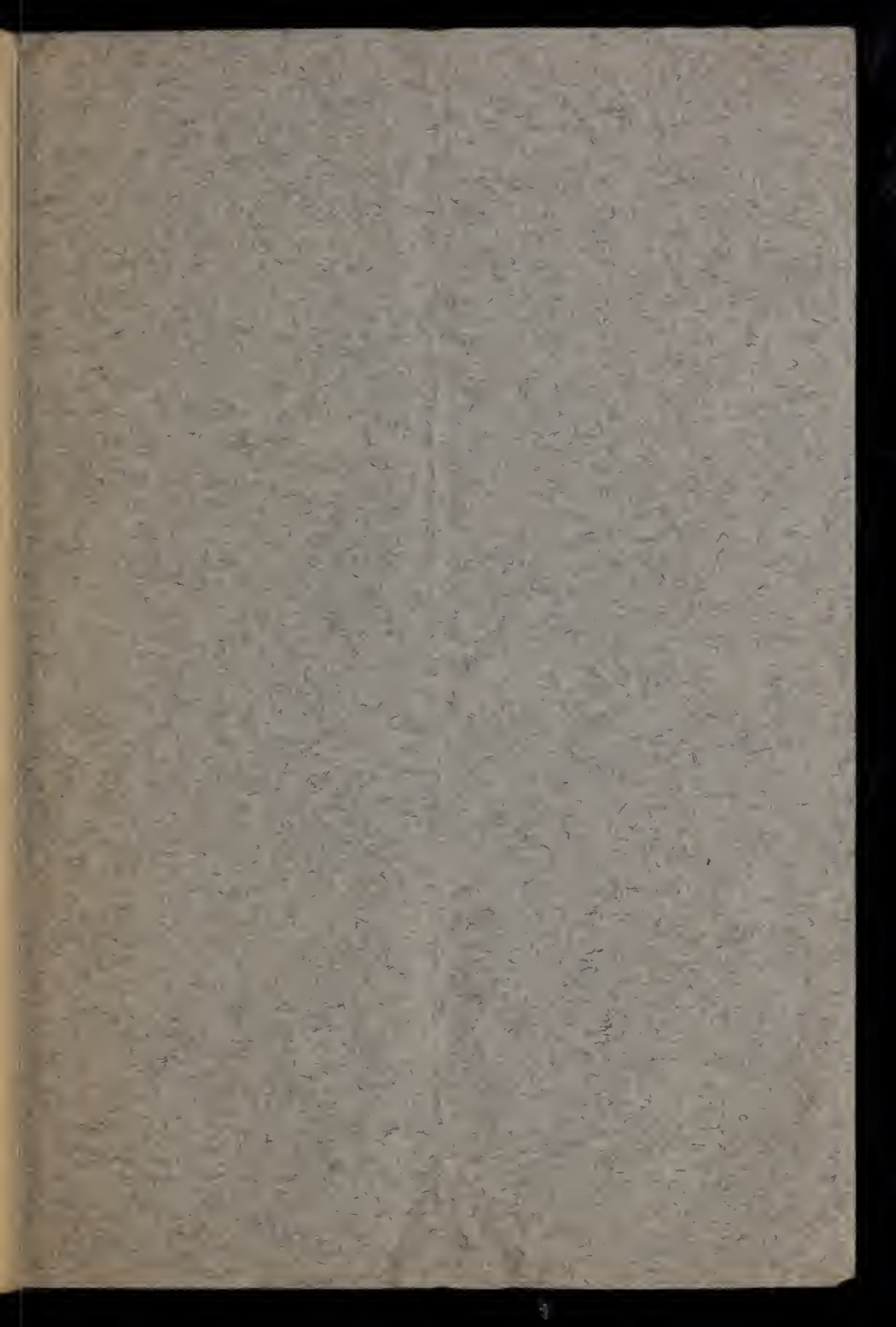
4. The arrest of so many of the pastors and church leaders, at first thought, seems to be an irretrievable loss. A great loss indeed it is, but there is this compensation that the laity will again have to assume its responsibility for work which for the past few years it has been slowly throwing upon its pastors and helpers. This one compensation alone will be a great blessing to the Church in the end.

There is another but rather problematical aspect of this great movement, the effect on the non-Christian population in its attitude towards Christianity. That there has grown up a very warm feeling among many of the people towards Christianity, we believe. For the time being this feeling cannot be openly shown. Many are quietly saying "Just wait a little while!" It is not too much to hope that after more favorable conditions are restored, a great influx into the Church will result.

We are not pessimistic in the least. On the contrary our minds are more optimistic than before. God rules! He will not permit this Church, which has meant so much in the Church at large already, to be destroyed. He still has a place for it and we believe that in His good time He is going to solve the problems which make life so serious for Christians here today.

It is difficult to give statistics for a year of this kind. Even though they were appended they would mean little. It seems far more appropriate therefore that the following should be our statistics for the year.

No. Christians imprisoned	347
No. Christians beaten and released	236
No. Christians still in prison	111
No. Christians killed or died from wounds	13
No. Churches closed (some for 3 mos. or more)	26
No. Churches damaged by police, gendarmes and soldiers	19.



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Apl 3rd 1919

Dear Dr. Moffett

About two weeks
ago I wrote asking you
to kindly forward us
a number of books
from the P. Pub. Fund
as commission stock.
As I have not heard
from you I am won-
dering if my letter
reached you. We have
none of these books
for sale now.

Yours sincerely

E. Bonwick

きかは便郵



馬

Rev. A. Moffett

Peng Yang

수신안

평원군

김관

안주남석

김익문

수신안

개현

리우현

평원군 김관주

아리조니주

造製局耐印

行發省信通

Madam Better-fly.—By Sen. Phelan.



PHELAN PROTESTS
JAPANESE EFFORT.

[BY A. P. NIGHT WIRE.]

SAN FRANCISCO, March 20.—United States Senator James D. Phelan today cabled the American delegates at the Paris Peace Conference, protesting against any demand that might be made for the free immigration of orientals to the United States. Senator Phelan said he was opposed to efforts of the Japanese peace envoys to bring the immigration question before the conference.

1919

